

THE ~~NEW~~ 7.
Two Wolves
Patric O'Brien IN
LAMBS SKINS:
OR,
OLD ELY'S
SORROWFUL LAMENTATION
OVER HIS
Two Sons.

Being found in an old Manuscript in the *Bedlamite* Library, which was Bequeath'd by *Oliver Cromwell's* Porter, from whence those *Two Reverend Brethren* have been, from time to time, supply'd with *New Principles.*

The **SECOND EDITION.**

By **Poor Old Tom of Bedlam.**

1 Sam. C. II. V. 24. *Nay, my Sons, for it is no good Report that I hear, ye make the Lord's People to transgress.*


L O N D O N:

Printed, and Sold by *J. Sackfield*, in *Lincoln's-Inn New Square.* 1716.

THE
 GEO. BELLORE
 IN
 LAMBSKINS
 OF
 OLD FLYS
 SORROWFUL INVENTION



Being found in the
 Library of the
 British Museum
 and in the
 collection of the
 Royal Society
 and in the
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 Royal Academy
 and in the
 collection of the
 Royal Institution
 and in the
 collection of the
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 Royal Society of Art



Poor Tom's OPINION

Of the SIN of

Hophni and Phinehas;

‘ And what Respect it has to the *present Times.*

In a Letter to a Common-Council-Man.

Being an Appendix to one formerly writ to the Inhabitants of St. Katherine Creed-church.

‘ **I** DO believe it is not the Business
‘ of a Clergyman to be too busie
about what he has nothing to do
with; nor to concern himself in other
Folks Matters, except in the Cases of Re-
con-

DEDICATION.

conciliation and doing good: And that if they were half so often in their Desks as they are in the Coffee-Houses, or would even there prattle more about their Books, than Government, there would be more Religion and less Politicks among the People; or if they did but regard their own Doctrine as much as their Auditory do, there would not be near so much Outcry of the Danger of the Church, or Disloyalty of the Subject: For when Men see by Example Equivocation in their Teachers, no Government can be secure, although guarded with Oaths and Abjurations.

I confess I never was a great Admirer of a Hotspur-Parson; for such are usually Soon Hot, soon Cold; so you may mould 'em to any Shape, without the Fire of Conflagration.

‘ There are two ways of judging such Men.

‘ By Words,

and

‘ By Actions.

When

DEDICATION.

When they Bandy Religion as Men do Tennis-Balls, more for the Humour of being thought Wits, than the Improvement of Piety; 'Then you may fairly, and without any Violence to Christian Charity, believe from his own Words, that such a Man's Godliness is Gain, and Interest the Mother of his Religion.

If they one Day Barter our Government in Church and State, and the next Day accuse every one of a Breach of their Oaths that have not joyn'd in the 'Publick Illuminations; it is certain all such love Darkness rather than Light, because their Ways are Evil; for although their Light should shine before Men, their Example should lead them to that Light: lest, If the Blind lead the Blind, all fall into a Ditch together.

'I only beg of you, Brethren, that you would take this in good part, and believe,

DEDICATION.

' lieve, that it proceeds from a necessity of
' Vindicating my self: In which I cannot
' but think your Consciences and your Souls
' greatly concern'd:

' Who am, Brethren,
' Yours faithfully in all
Moorfields,
Midsummer-Moon,
Old Style. ' Spiritual and

' Temporal Service,

T. B.

THE



THE TWO
Wolves in Lambs Skins :

O R,
 Old *ELI's* *Sorrowful Lamentation*
over his TWO SONS.

Dearly Beloved ;



H E N I was in my Sen-
 ses, I thought a great part
 of the World were *Mad* :
 But now I am fallen my
 self under that *Dilemma*. I
 understand the Infection is
 chiefly spread among part
 of the Tribe of *Levi* ; who, if we dare now
 a-days believe any thing (they say) *Look one*
 B *way,*

way, and Row another; or like these two Wolves, Laugh in their Sleeves at the Credulity of the Lambs: Whose Inclinations have mostly been bent upon Novelty, and if they have retained any steady Principle, it has been Interest. And although in this they have not been so lucky as they could desire, yet Innovations have been the Darling of their Thoughts, and Contradictions the way by which they have fought for Preferment; by which, for want of Stock in Trade, they have barter'd Religion: and that they might be sure to get Money by it, have usually exchanged Consciences.

N A Y, If by their present, one may judge of their former Actions, a Man with one Eye and half a Conscience, might easily conjecture, they have been all this while but in jest; who have so often been toss'd about with every Wind of Doctrine, as occasion of Preferment should happen. Whosoever, therefore, shall accuse either of these *Brethren* of want of Revolution-Principles, must never set up for a Conjuror; for the World very well knows, they have changed as often as the *Man in the Moon*, and, in their Turns, been in the *Full* too; only with this difference, that the Benefit the World has receiv'd thereby, has rather darken'd than enlighten'd its Understanding; and

and whoever has been so Lunatick as me, to believe half they have pretended to, must own himself Mad with Conceit, if not before Bi-gotted with Folly.

BUT, *Usque quo, Domine ? - Usque quo ?*
How long, Lord Jesus ? How long shall thy
seamless Coat be rent by these Wolves ? And
 thy Church be thus divided by such Sons of
Behai ? How long shall these Wounds of Fa-
 ction be struck in thy Side ? Or these Thorns
 of distraction wound thy Head ? How long,
 I say, shall these Daggers and Darts of Pride
 and Interest be thrown in the Bosom of thy
 Beloved Spouse, by *By-blows* in Religion, ra-
 ther than Sons of the Church ? For let 'em
 pretend to never so much Interest in the State,
 or Preferments in the Church, I am sure such
 can have but very little of either in God, who
 is the God of Peace and Order, and not of
 Novelty and Confusion ; except when Men
 shall, out of their own Fancies, dare to raise
 up a Tower that shall reach the Heavens ; then,
 even then, as he was to the Builders at *Babel*,
 he is the God of Confusion : for surely when
 the Walls of *Jerusalem* are pulling down by
 her own Watchmen, and the Sacrifice and Ob-
 lations are made use of to profane purposes, as
 of old, by the Sons of *Ely*, to the pampering
 of their own Lusts : although they build aloft

and nestle among the Clouds, yet I will bring them down into the dust, saith the Lord.

'T IS too well known, in their turns, what Enemies these two *Brethren* have been to the House of *David*, and although it must be own'd, they have generally stood like the two Poles, in Contradiction to each other; yet, since they are now come into Conjunction, why may not the World, and the Government thereof, have too much reason to fear a Dissolution? There was a time, when the Son of *Saul* was, with them, a mighty Favourite; and then *Passive Obedience* and *Indefeasible Right* was a Doctrine not only commendable, but in Defence of which they drew their Pens, and open'd their Mouths aloud: But they no sooner fear'd the Experiment of such Truths, but they bleated out the *Sovereignty of the People*, without ever giving any other Reason for their Conviction, than a sneaking Compliance, or hopes of Preferment by the Change: And in this too much to be pitied, they have not altogether fail'd of their Expectations.

HOWEVER, *Saul's* House has been destroy'd, and the Text tells us, *It was of the Lord*; but not by their Prayers, I dare swear, how zealous soever they might seem against it at present. But if either of these *Gentlemen* had

had taken half so much pains in reading Sacred, as they do prophane Histories, they'd have found, that the Sin of *Saul* was the invading of the Office of the Priesthood ; and if they had been but dutiful to their *Father*, he could have put them in mind, how the Church has, since that, by another *Saul*, been in real, and not imaginay Danger. And then, that either of his two Sons, who are own'd to be Men of so good Judgments and large Consciences, of so strict Piety and universal Fame, should ever be led away, with the Multitude, to believe nothing without Ocular Demonstration, seems not so much a matter of Speculation, as Popularity : For to be sure, if they had not done something out of the way, no body that knew them would have taken any notice of them ; but as they first set out into the World like Madmen, so they might have gone out of it like Fools, and never supply'd the Earth with those fashionable Experiments of ridiculing Religion, or covering Vice with a cloak of Sanctity. For one would think by the many Outcries upon any Changes they have made, they were something a-kin to *Demetrius* and his Rabble ; and by the many unwarrantable Steps they have taken to advance themselves thereby, that not *Paul*, but *they* were the Seducers of the People ; who have been toss'd about with every Wind of Conceit, or rather

rather seduc'd by every Party for preferment ; courting it as well among the Tippling Cabals as Court-Profelytrs ; the Riotous Mob, as Religious Saints : in short, not valuing how they prostitute the Dignity of the Priesthood, so that they can but advance their Fortunes thereby ; or how they pull down the Walls of the Temple, might they but get up to the Top of the Pinnacle themselves.

HOWEVER, in my Intervals ; methinks it would be well, if these spiritual Knights Errant would consider, *that the Higher Ambitious Men climb, the greater will be their Fall* which I remember once, made poor Caiaphas with Cheeks blow'd up as big as fashionable Dugs, reflect very much upon his unhappiness in his Brother ; *Who always rais'd his own Fortune upon his Ruin* ; and to be sure when he thought to be a *High Man*, was lopt by his Impertinences and Oppositions ; in Revenge whereof, he had once a mind to have got his Wife with Child, purely to have cut off the Entail, had not she luckily prevented him, by assuring him, He was a Sprout too high, and therefore ought to be cut first for the Simple himself.

OH ! says she, my Dear, the Spirit of Novelty, as well as Farce, is Hereditary in your Family.

Family ; and to convince the World you are *Both* lawfully begotten, you have not only made your selves Laughing-stocks to Mankind, but contemptible to each other : To be plain, I do not like you so well, to think it worth my while to have any more of the Breed.

F O R your own part, your Gravity is so aukward, and your Conversation so morose, that half an hours Titillation with you, is enough to give a Woman a Fit of the Cholick : And then as for your *Brother*, he is so often affected with something that no body knows any thing of it but himself ; who flirts about Religion as Boys do Squibs ; and thinks he has done a mighty Knack, if he can but ruffle a Woman, that I don't know, whether the one is more Contemptible than the other Culpable.

I R E M E M B E R when I once put a Case of Conscience to *Both* of you, upon a Sicknefs ; you merrily reply'd, ' You didn't well know what Conscience had to do with a Woman ; but to be plain with me (and that was more, *you said*, than either of you ever were when you went a Courting) you your selves had not Study'd it a long time ; except by Conscience I meant half a dozen Livings, and as many Wives.

A N D

A N D now, that the World might have a true Notion of your Pedigree, you *Both* seem to have been begot between ~~Jest~~ and Earnest. By the Father's side; your Grandfather and Grandmother were both famous in their Generations, having held forth to most Sectaries about Town, and at length happily dy'd Members of the *True Church*: and I wish you would do so too, for then there would be hopes to be rid of you quickly, and when you were in the Right too; for you never continue long in a mind. Your *Brother*, the spiritual *Quixot* of the Family, seems to take more after his Mother, whose Father was the King's F--l; which, I believe, made him so ambitious of being the So--s Chaplain? who will lay by their Swords, when the People of *Barkin* sell their Coats to buy 'em.

A T which poor *Tom* fell a laughing, and begun to accuse *Caiaphas* of Injustice and Perjury; but, saith he, it was not any more but what I might have expected; for he that will betray his Saviour, will falsely accuse His Brethren: Neither was it my own Misfortunes, but the Ruin of my Wife and three Children, that has made me thus *Mad*.

I F it had been any neglect of Duty, then *Caiaphas* might have had some pretensions; but since he himself could not accuse him of that, its plain, it was nothing else but an evil Eye he had

had to his Business; or, what is worse, Revenge upon his Principles, for putting in force the Act against *Schism*.

THIS has now made poor *Tom* quite mad. His Case is thus; and then blame him who can. His Name he doth not very well remember; but now they call him *Poor Tom of Bedlam*. His way of Living was, formerly, to govern Children, but now he can't very well govern himself; for he is forc'd to be *mad*, and cannot help it; otherwise, a Course of Law would bring him again to his Senses: For as *No Money, no Pater Noster*; so it may more truly be said, *No Justice without Money*.

Now *Tom* being well acquainted with the Character of *Caiaphas*, thought it his Duty to oppose him at his Election: Which at that time did so far prevail with the Populace, that *Caiaphas* offer'd his Predecessor (who was a worthy Minister) to serve more out of Choice, than for Interest: Altho' when he died, *Caia-phas* went about to sue his Executrix for 15 *l*. notwithstanding her Husband declar'd upon his Death-bed, he never made any Contract with him; and that he offer'd himself, several times, to assist him for nothing; the Truth of which his Widow is now alive to justify.

HOWEVER, he had no sooner got into possession, but he presently began to tamper with poor *Tom* and the People, till he reduc'd

Tom from 20 l. *per Ann.* to 5, and then laught at the Credulity of the Deceived; which gave occasion to a certain Advocate in Court to say; *That if the Clergy were as just to one another, as the People were to them, there would be no occasion for our present outcry, of the Danger of the Church.*

T H E next Step he took was to make him uneatie in his Business; till (under pretence of Friendship) he had reduc'd him to such Hardships, that made his Business burthensom, and his Life tedious: He was not to be admitted to the Sacrament, because an old Woman was jealous he was too familiar with his Wife; for no other Reason, but that *Tom* had been keeping her from Fits, while her Husband was drinking till One o' Clock on Sunday-morning. Nay, for this his good Service, poor *Tom* was represented as Vile in Words, as the other was in Deeds; till the People began to suspect the Integrity of the Reporter.

T H E R E were other Hardships that *Tom* lay under, in the Deficiencies of his Salary and the Rights of his School; which he thought himself to have a just Right to recover, not only by Virtue of the Canon, which saith, *No Person shall teach a School, in prejudice of a Free-School*; but also on the granting of the Schism-Act: Upon which all means, foul and fair, were offer'd by *Caiaphas* and his Faction,

to prevent him from proceeding in such dangerous Steps, as they call'd 'em.

BUT *Tom* did it more out of a Principle of Conscience, than Interest ; and therefore resolv'd to go on, notwithstanding any fair Promises or Menaces to the contrary ; knowing very well (as it has since appear'd by the present pretended *Master*) that it was impossible to answer the Design of the Founder, in bringing it to a Grammar-School, unless the Boarding-School was put down. Accordingly *Tom* made application to the *Company*, who were Trustees ; and who seem'd so frighted with the Word *Schism-Act*, that it had like to have made the Custards turn Goosbery-Fools upon their Stomachs ; had not one of the *Wardens*, wiser than the rest, declar'd, He would put in a *Cobler* to be Master, in spite of the Bishop ; when he heard it was depending in that Court.

I forgot to tell you, that *Tom*, as in Duty bound, had also apply'd to the Bishop of the Diocese ; who generously approv'd of his Prosecution, and did him the Honour to sit with his Chancellor in Court, to hear the Arguments of the Advocates on both sides ; and was thereupon pleas'd to give the Cause in *Tom's* Favour ; and upon his producing a Testimonial of his Qualifications, from three of the ablest Masters about Town, he was then order'd a License : but here lay the detriment ; those Masters had no Licenses themselves ; and their Schools be-

longing to several *Companies* in the City, they thro' Frights and Defamations, were fearful to meddle in the matter ; which not only put poor *Tom* to a great deal of Trouble, but Expence also ; to the latter of which, the Masters did a little contribute, fearing it may one day be their own Case.

I cannot pass by this Observation without Reflecting, how dangerous this way of putting in Masters is to the well-governing of the Church, as well as prejudicial to the Dignity of the Bishop ; for as the Bishop was pleas'd to observe in Court : That, altho' the Right of Presentation was in the Patrons, yet the Right of Approbation was in him. So I might truly say, That if this Evil continues to be conniv'd at, it may, in time, not only depose Schoolmasters, according as Fools or Factions are uppermost ; but extend also even to the Ministry, as it has already done among the Lecturers.

BUT to come to the purpose : All this while *Caiaphas* seem'd to lie behind the Curtain ; and *Tom* having obtain'd his Testimonials, thought himself pretty secure : But contrariwise, when he came for his License, there was a *Caveat* entred against him, which then made him almost *mad* : but there was no help ; he must make the best of a bad Bargain ; and the same day he mov'd for a License in the Bishop's Court, he was summon'd to attend the General Court of the *Company* for Immoralities ; but more

more especially for endeavouring to procure a License without their Consent.

HIS Advocate in the Bishop's Court urg'd, That a Man could not be try'd for the same Fault in two Courts; and that what he had done, was only by Order of that Court; and that the *Company's* Court was no Court of Judicature, &c. But however, upon sad and grievous Complaints (all as false as God is true, which will be hereafter prov'd) the granting of the License was put off; and *Tom* through fair Promises, not having Monies to go on with the Law, was perswaded to appear before the *Company*; where *Caiaphas* then pull'd off the Mask, and made Oath before them (who, by the by, had no power, in that Case, to administer an Oath, and therefore *Caiaphas* might think himself not forsworn) that *Tom* should tell a *Victualler* in the Town, upon his Deathbed, that there was neither Heaven nor Hell; and so bid him not trouble himself about his future State: This was disprov'd by two credible Witnesses then before the *Company*, and one of them was a *Presbyterian* Clerk, if that will go down with 'em the better; and he was no Friend to be sure to poor *Tom*, as he said himself, for he went to see the sick Man, in hopes to be confirm'd, that the Report was true.

THE Truth of which Report is as follows; by which the *Reader* may the better judge, how early *Tom's* Ruin was plotted, as well as
the

the Villanous means that were us'd to bring it to bear.

ONE *Punch*, the present pretended *Master* of the said School; who, it is well known from *Rocheſter* to *Fetter-lane*, and thence to *Cripple-gate*, till he happily arriv'd amongst People of his own *Bowish*, or rather *Boorish* Kidney, is, and always has been a Person of the most vicious, sottish and scandalous Life of any one in his Generation: A Man so unworthy the Name of a Clergyman, that he never saw an University, tho' he had the Impudence to put *B. L.* to his Letters Testimonial, which he call'd *Bonarum Literarum Studiosus*; altho' I fear the Bishop took it for *Baccalaureus Legum*: Who left *Rocheſter* upon suspicion of the most enormous Crimes; was turn'd out of *Cripplegate* by the then Rector for Drunkenness and Prophaneness: and the same Character he always bore among his Neighbours in *Fetter-lane*. Nay this Man, even this *Punch*, was the fittest Person to do poor *Tom's* Business; for which they promis'd him, if he did it effectually, that he should have his Livelihood for his pains; as Experience has since convinc'd the World. This *Punch*, I say, was accustomed every Sunday to go to the aforesaid Victualler's House, and being a Man of a very loose Life and Conversation, was the fitter to keep him Company; where, from time to time he constantly got drunk with him: Once upon a time *Punch* paying a Visit to the
said

said Viſtualler on his Deathbed, began to talk
 to him of his drunken and vicious Life (altho'
 by the by, he was then drunk *himſelf*) which
 gave occaſion to the ſick Man to bid him for-
 bear ; otherwiſe he would ſend for poor *Tom* :
 Upon which this Paunch of Divinity, after
 Conſultation with *Caiaphas*, reported, that *Tom*
 had been viſiting the Sick Man before, and per-
 ſuaded him there was neither Heaven nor Hell,
&c. Of which *Tom* no ſooner heard (for ob-
 ſerve, he was then in his Senſes) but he com-
 pell'd the ſaid *Punch* (tho' much againſt his
 Inclination, *Caiaphas* being then out of
 Town) to go with him to the ſaid Viſtualler,
 and deſired a Baker, the next Neighbour, to go
 alſo ; who refus'd it, becauſe he ſaid that *Punch*
 was drvnk : And then and there *Tom* made a
 handſom Confeſſion of his Faith, as the ſaid
Punch was pleas'd to call it ; and prov'd, that
 he had not ſpoke to the Man for two or three
 Years before : But *Punch* appealing to a very
 honeſt and worthy Gentleman near the place,
 to juſtifie his Scandal, got ſo drunk in his Houſe,
 tho' admoniſh'd ſeveral times to the contrary,
 thar he could neither ſpeak, ſtand, nor go, and
 was there detain'd to be carry'd away by the
 Servants at Night, which the Gentleman did,
 more out of regard to his Gown, than Perſon.
 But the next Sunday, about Eleven o' Clock at
 Night, the ſaid *Punch* went into the *Pye-Ta-*
vern at *Aldgate*, in a Gown and Caſſock, with

a short Pipe in his Mouth, feigning himself to be *poor Tom*; which the Fanaticks willingly believ'd, tho' contradicted by Mr. *R--l--d* and all his Servants; and for which he set him a-drift thinking him not worth any regard, who had not only made himself a Beast on such a Day, but would add to his Crime, by throwing the Scandal on another.

NOW this is the whole of the Accusation against *poor Tom*; and the greater it was, the more was he to be pity'd; who was not only oblig'd to defend himself in the *Commons*, but also before the *Company*; wherein the Town seem'd to be divided, and *Tom* was at the Charge of bringing 60 or 70 Witnesses several times to *London*, to justify his Behaviour.

BUT this not being sufficient, other means were found out: And that was, to prevent his having any Credit among the Tradesmen; and *Tom* was deny'd the Credit of a Twopeny Loaf by the *Baker*; altho' for a dozen Years he had paid him 20 *l.* at a time, and did not then owe him a Farthing. This was a hard Trial, enough to make a Wise Man *mad*; to see a Wife and 3 Children, who had for many Years liv'd as well as any there, want a Morsel of Bread.

IT was then, and only then, they began to tamper with *Tom* for Compliance; and it was only this Case that could have reduc'd him to any thing so contrary to the Interest of the Church,

Church, the Betraying the Right of his Foundation, as well as his own Innocence. However, with many Gifts to supply his present Necessities, large Promises, both of a Recantation of their former Scandals and Proceedings, nay, and a Testimonial of his Innocence, as well as Industry in his Business, all which are now Recorded in the Company's Court; and which, in general, with *Caiaphas's* own Hand first to it, besides many Letters Testimonial, in particular from the said *Caiaphas*, they assured him, would confirm him in his Business; by which *Tom* was perswaded at last to submit.

MOREOVER, they paid him 8*l.* towards the Charges of the Law. But notwithstanding, this was gone too far with the Company; not that they believ'd any thing of the Scandal, as they frankly own'd; but as they were jealous of their own Authority, as *Visitors*: And besides, the Word *Schism-Act* stuck mightily in their Gizzards. For *Tom* must not only have his Salary stopt, but be involv'd in a new Suit of Law with them, unless he would surrender up Possession; upon which he should be admitted to stand a *Petitioner* for it again; and, upon Restoration, to have the Bishop's License: All which *Tom* took to be but a hand-som way of *submitting*; and to convince 'em, that his design was not to impose upon their Authority, but confirm their Rights, he readily agreed to't.

D

BUT

BUT to his Grief he found his Error at length ; and then his old Friend *Punch* began to appear as a Candidate ; notwithstanding he had sign'd a Testimonial to the *Company*, that what he had formerly said was false : About which *Tom* did not take due care ; believing, that a Fellow of his Character and Conversation could make but very little Interest with a *Company* so demure and precise ; and more especially, because his *Wife* was not at all qualify'd for teaching of Girls ; she, at that time, not being able to Read, and it is to be doubted, she is not now : for she keeps a Woman to teach the School, altho' she has not above 12 poor Girls in it. However, it soon appear'd he was such an *one* they wanted ; a Man that would be govern'd, although it was to the Ruin of their Trust : Neither is the School so full as it was in *Tom's* time, or any Advance made in teaching Grammar, according to the Design of the Donor.

CAIAPHAS all this while seem'd mightily surpriz'd, as if he knew nothing of the matter ; as well he might, if he had any Remorse of Conscience, who had done poor *Tom* so much Injury : and for fear of Conviction, conceal'd it from under his own Hand, in so many Testimonials ; and in Recompence for his Damage, offer'd him a small Living in the Country.

ALL which poor *Tom* bore with Patience becoming a Christian; till his Poverty reduc'd him to Contempt, and the Misery of his Family craz'd his Understanding: For if *Tom*, when in his Senses, was guilty, then *Caiaphas* was out of them to give him Testimonials to the contrary; and if not guilty, what colour or pretence had he to ruin a poor Man and his Family; unless because he stood by the Canons of the Church, and was for prosecuting Schism; which perhaps *Caiaphas* did not know, but if the Times serv'd, might be his own Case one day or other?

NOW consider, if *Tom* had not Reason to be *Mad*? And in these *mad times*, why should not poor *Tom* receive some pity? Such Usage was never from one Clergyman to another; for *Tom* was not only hereby ruin'd for the present, but as much as in them lay (that is, as much as the Devil could suggest) prevented to provide for himself and Family for the future, by taking away his Reputation, which is as precious as Life itself. And therefore, if *Tom* has endeavour'd to recover his Senses by this Narration, who can blame him; except they are as *mad* as *Caiaphas*, to swear one thing, and justify another from under his own Hand; which made a Worshipful Justice, then Warden of the Company, say, that *He thought Tom had a very good Action against him*; notwithstanding he was one that Voted against poor

Tom ; and by which one Voice, as he is informed, he lost being restor'd to his Right.

BUT he can tell his Worship, he hath enough of his Law, tho' little of his Justice ; and the next time he defends the Right of any Company or Party, he will give him leave to commit him for a *Party-Fool*.

Nay, when *Caiaphas* after stood Candidate for a Morning-Lecture in *Cornhil*, which is in the Gift of that Company, he was refus'd with Contempt ; the Senior Warden telling *Tom* in Court, that *If he had stood for it, he did believe he might have had it*. But hold, saith *Tom*, I am not so *Mad* yet, as to have any more to do with your *Company*. From all which it appears, that *Tom* was thought Innocent, tho' Cast ; and if he had not run *mad*, must have starv'd.

BUT how could *Tom*, if he had been in his Senses, have expected otherwise from *Caiaphas* ? Who has often said, he would never forgive his own *Father*, for not leaving him his Executor ; altho' he left him a good Estate, and more than (if he would consider) by his Acts of Extravagance and Disobedience, he could ever have expected. I say, how could *Tom* expect from him that would not forgive his Father, any Forgiveness for himself ; when he had not only oppos'd him in his Interest, but rebuk'd him for his various Doctrines ?

I might add much more about this *Gentleman's Reputation*; but the many Lectures he has stood for about Town, and as many Denials he has met with, besides his uneasiness in what he now hath, is a sufficient Conviction, that altho' he has a good Front, there is but bad Characters in it, for all it is shelter'd under the *Greatest Grace* in the Kingdom.

And now *Tom* mentions his Grace, he hopes this Noble Lord will pardon him, if he relates how his Chaplain *Caiaphas* neglected him, when it was his Misfortune, in the late Ministry, to be in Disgrace; he never so much as mention'd his Lord in his Prayers, when he seem'd to stand most in need of them; altho' he is forward enough to do it now, hoping to get Preferment by the Bargain.

HOWEVER, 'poor *Tom* has a **Black List** by him, as his *Brother Cockaboop* told Mr. B-----t, of his scandalous Life in other Matters; which he shall not relate, till that *Gentleman* publishes his new Edition of the *English Rogues*; which, he said five Years ago was in the Press, in his *Preface to Dr. Sacheverel's Vindication*.

IN the interim I beg leave to Remark, that all these Misfortunes having made poor *Tom Mad*, which drove him also into a fit of Sickness; *Caiaphas* then, with his wonted Generosity, brought him his Apothecary; whom *Tom* refus'd, till he offer'd to pay for the Physick:
Upon

Upon which *Tom* was fed with Jesuit's Bark above a Month, for want of better Diet. But what is still worse, at length he was Arrested for 6*l.* at the Apothecary's Suit, by Order of *Caiaphas*; which made the Physick operate much harder than he expected: For *Tom* not understanding *Hussel-Cap* so well as he, could not draw in a young *Squire* for that quantity of Mony; as the other has often done, according to Tradition.

T O M will now proceed to prove, that his *Brother Cockabop* is lawfully begotten, and a *Chip of the same Block*; without taking notice of either of their Juvenile Acts, in breaking their Father's Church-Windows, or taking away the Bell-Ropes, or any of those Adventures, which are well known in *Hartfordshire*, and which probably might proceed from a *Debonair Grace*, in Enmity to that way of Worship; which they *Both*, at that time of Day, seem'd very much to affect; rather than from a want of Respect or Duty to so good a *Father*, who never forgave them in his Life, but they gave him the same opportunity of repeating it immediately. And altho', good Man, he has often forgiven, without Repentance in either of 'em, yet he has as often repented he did forgive 'em; and therefore I think it cannot be questioned, Whether they were worse Children, or he a more indulgent Father? For as the *Wise Man* saith, *The Blessing of the Father establishes the Hou-*

Houses of Children; but the Curse of the Mother rooteth out Foundations. Glory not in the Dishonour of thy Father, for thy Father's Dishonour is no Glory unto thee; for the Glory of a Man is from the Honour of his Father. Eccles. 10.

THIS spiritual Knight-Errant, in his Preface to the Vindication, informs his Adversary, as a Secret; 'That he had given his Friends a little Reason to think, that he once did believe a *Whig Ministry* would not destroy the Nation: But he was soon convinc'd to the contrary; and was then, upon mature deliberation, a great *Tory*, as *High a Churchman* as any in the Kingdom: That he lov'd to read what *Tories* writ, and to hear what they spoke". And what could he mean by this, but that he was as great a *Jacobite* as any in the Kingdom? For, *As High a Churchman as any in the Kingdom*, could signifie nothing else, but that he was as great an Enemy to the Revolution and the Succession, as 'ere a *Jacobite* of them all. And Tom should be very glad, that he had given the World, in any of his Sermons, any Reason of his Conviction; for his Adversary chargeth him plainly with saying in a *Coffee-house*, upon reading the *Hanover-Memorial*; *Let their Memorial perish with them*. And he might have added, that he said, *What would this silly Elector have?* And is this silly Elector, as thou calledst him, saith a

Qua-

Quaker, when he came about with the King's Letter, become thy *King* ; and dost not thou Blush at thy Impudence ?

INDEED Mr. B---t gives us some hopes of his Reformation ; for he saith, when he charg'd him with foul Practices, he blush'd. But he charges him, in the same place, with being a *Liar*, in saying he did not know him, and with being a *Fool* also ; and brings his *Brother* for a Voucher (*Pref. to the Modern Fanatick*) ; nay, he accuseth him also with *Blasphemy*, and that very justly too, for publishing a *forged Recantation* in his Name, with this Motto, *And knowing my Thoughts long before* : But as he then look'd upon him to be a *Tool* of a *Tool*, he did not think him worthy of any further Notice.

And is this Fellow become such a Convert on a sudden, without giving the World any other Reason for it, than what he doth in his *Maidstone-Sermon* ? That he would not have them believe he did it for the sake of Preferment ; for believe him who will, when you shall read his *Old Principles* with his *New ones*, he will certainly appear as grand a *Canary-Bird* as any in the Kingdom, and an utter Enemy to our present Constitution, notwithstanding all his Pretences to the contrary.

INDEED, said *Tom*, I had a little hopes of him at first, when I found he was still mindful of his *Father's* Exhortation upon his Death-bed ;

bed; by chusing it for his Text upon the late Rebellion; *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.* But when I compar'd it with his Defence of Dr. Sacheverel, I had too much Reason to fear the other part of his Prophecy; *That he would one day or other prove a Fire-brand in the Church.*

And it is certain, the worthy Knight would never have patroniz'd his fawning Panegyrick in his Dedication, if he had remembred the Derisions he flung upon his Predecessors, and the rest of the *Magistrates*; when he saith; *Vind. p. 44.* 'I believe their Worships the Aldermen, especially the *acute* Judges among them, had rather I should present them with an *old* fine Jewel, than with a *new* one; this of the Doctor's was full of old Doctrine, which has lain in the *Scriptures*, the *Homilies*, and *Articles* of the Church, till it is quite out of date, as well as wholly out of their Mind and Remembrance: This is as unwelcom to their Worships as the falling of *Bank-Stock*, or the *new* Ministry; they don't understand *Doctrines* that appear in old *Ruffs*; give them those they think landed with the *Revolution*; such as are young and gay; such as give Profit as well as Pleasure; such as will make them *Kings*, if the Commonalty please; hoist them from Directors of the *Bank*, to be

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Directors of their *Sovereign*: These are the Sermons that will please their *Worships*, gain Thanks for their *Excellency*, and send *G--t--n* to notify the egregious Honour.

Now if all the World is not *mad*, let them judge, whether this *Man* or *Tom* has most Right to *Bedlam*; to accuse the whole Body of the *City* with Avarice and Disloyalty in one Book; and in the next, to assure one of them, that the most malevolent, or ill-minded *Man*, could not impeach one of them of Justice or Wisdom. *Vid. Ded. to his Serm.* But, a little patience, be not *mad* presently, and you shall have more of his Inconsistencies.

Now that *Tom* may not perplex his Reader, and make him as mad as himself; he designs to imitate this *Man of Principles* for once: and, that he may be sure to do him no Injustice, will only make use of his own Words, out of his Books, by way of *Dialogue*, between a *WHIG* and a *TORY*, out of the same Mouth.

Whig.

Whig.

‘ **W** HEN I come to consider the Practices of too many of us, how vastly different they are from the *Doctrines* we have receiv’d and learnt; when I Reflect upon the present *Rebellion* of some, and the secret *Machinations* of more, against the King, his Dignity and Crown: I will immediately acquit the Preacher, and mourn with him the unhappy Necessity he is under, of forming afresh the Minds of a Multitude, and beginning his Instructions a-new, as if they were just arriv’d from a State of Nature, without any Notion of Government, or Authority Supreme. *Serm. p. 2.*

Tory.

‘ Give them those *Doctrines* that they think landed with the *Revolution*, such as are young and gay, such as will make them Kings, if the *Commonalty* please; hoist them from *Directors* of the Bank, to *Directors* of their Sovereign; these are the Sermons that will please their *Worships*. *Def. p. 45.*

Whig. ‘ I would by no means be thought to level; and God forbid that I should level

' what has been, or what hereafter shall be said
 ' at all the Members of our *Excellent Church*—
 ' But since they who appear to be foremost in
 ' this black Conspiracy of invading our Nation,
 ' and enthroning a *Papist*; were also foremost
 ' in our Esteem (that is, when he writ the *De-*
 ' *fence*) as Lovers and Patriots of our Church;
 ' some Asperity of Language and Reflection
 ' will not be lookt upon as Criminal, by any
 ' *Vertuous and Loyal Subject*. *Serm. p. 3.*

Tory. ' If you cut off a *King's Head*, it is
 ' Justice; if we do but kick a *Fellow*, 'tis mur-
 ' der: If you slice-off a *Drawer's Nose*, it is
 ' but a Scratch; if we do it, it is Dismembring
 ' and Death by the Statute. There is a deal of
 ' difference between *You Saints* and *Us*: The
 ' Nature of Good and Evil alters wonderfully
 ' upon *your* account now and then; I cannot
 ' imagine how you came by the Privilege. We
 ' shall reduce you to your *old Constitution*, and
 ' set you upon a Level with the rest of your
 ' Species; and therefore, I advise you to live
 ' as Neighbourly as you can; for if you rob
 ' upon the Highway, commit Murder or Sacri-
 ' lege, kill a Bishop or a Parson; depend upon
 ' it, you'll be hang'd; which is more than I
 ' could have promised you a little while ago.
 ' From railing at Churchmen, I own he accuses
 ' Mr. B—— of extolling and magnifying the
 ' Dif-

Dissenters in those Words; *that they and their*
Ministers had contributed largely to the Church
of England-Lectures. Which he falsely tells
 him was a Lie; and that they contribute to
 none of those that are real Churchmen, who
 dare tell the Truth, who have Courage to de-
 fend the Church of *England*, to explain the
 Nature of *Schism*, and prove it to be a dam-
 nable Sin. I own, indeed, they do advance
 the Collection of their Friends, who preach
 up *Comprehension, Moderation, Temper, Oc-*
casional Conformity, Resistance, Self-defence,
 and all the detestable Doctrines of *Forty One,*
Hoadly and Baker, B---d and W---ly, Har-
ris and Turner. These indeed partake of
 their Liberality as well as their Sins; they
 receive their *thirty* pieces of Silver, but upon
Judas's Terms, to betray their Saviour, to
 banter the Creed, burlesque Christianity, di-
 vide the Church, and Crucifie the Son of
 God afresh. I should be glad to find they
 contribute to *Smalridge, Moss, Adams, Snape,*
H---ood, Savage, C---le, Sutton, Ramsey,
 the two *S---ds, &c.* I would be glad to
 know how many of these partake of their
 Bounty; who think themselves bound in
 Conscience to expose the *Schism*, to lay o-
 pen the Intrigues of *Moderation*, and the
 flagitious Sin of the *Occasional Communion.*
 But they know the Advantage of intermed-
 ling

ling in our *Parochial Elections*; they've found
 ' Fools enough in many Parishes to side with
 ' them--By this means, and upon this View,
 ' did those *Hetroclites, Hoadly* and *Baker*
 ' gain their Elections. *Def. p. 23.*

Whig. ' I hope every one that hears me,
 ' has or will endeavour hereafter to obtain a Ti-
 ' tle to those Epithets of *Vertuous* and *Loyal*;
 ' and then I may promise my self your Candor,
 ' Patience and Attention, while I endeavour to
 ' defend you from the evil Influences of such bad
 ' Examples; and while I exhort you who re-
 ' main (as well as my self) untainted in your
 ' Allegiance, not only to continue so unto the
 ' end; but to endeavour also, by all the Acts of
 ' unfeign'd Obedience and Love, to atone for
 ' the want of it in some of the Brotherhood (he
 ' doth not mean *Caiaphas* to be sure) and by a
 ' very eminent Degree of both, to wipe off the
 ' Blemish those *Rebellious Sons* have cast upon
 ' our Mother the Church. *Ser. p. 3.*

Tory. ' I never saw a *Whig* with satisfaction
 ' before, unless it was *Daniel de Foe* upon the
 ' Pillory. I am glad to see thee, because I
 ' would chastise thee; *non quod amem*, not be-
 ' cause I love thee; *sed quod odio habeam*, be-
 ' cause I hate thee. I intend to roast thee, old
 ' *Ruin*, to spread thy Face with Confusion as it
 ' is

is with Brass. I'll give thee such a lively Portraiture of the Faction thou espoudest, as shall impress thy *Conscience*, tho' it be as hard as *Adamant*, equal to the Love you now seem to bear to some of the odious Originals----- Have we been acquainted with that Faction two or three and twenty Years; have we learn'd by dear bought Experience, that you have neither *Honour*, *Conscience* nor *Loyalty*; that Forgery, Slander, and bare-fac'd Lying are the chief Weapons of your Warfare-----? Have we so long heard you acknowledge the Advantage of throwing Dirt; that *some will surely stick*, if plentifully bestow'd: And do you think they are able to make the least Impression upon us-----? I do assure you they are not;----- they administer now to our Pleasure, and not to our Pain. A Book of *Whigism* is a Pill to purge Melancholy: I sit down to read it, as I do the Histories and Memoirs of *Dean Kennet*; with full Assurance, that the whole is one long premeditated Lie. Def. p. 1. 2, 3.

Whig. Though railing at the King, arraigning and condemning his Counsellors, spreading defamatory Libels, sowing Jealousies amongst his People, be not Actual Resistance or Rebellion; yet they are the first and common Advances to it. Ser. p. 6.

Tory.

Tory. 'Tis true, this Mob was against you, but they learnt of you to rise; they were taught it at *St. Peters Poor*; and Vengeance should begin there first. *Vin. p. 5.*

Whig. 'He whose Conscience allows him in those things, can never be suppos'd to obey, or to refrain from Rebellion for Conscience sake; but for his own sake, for fear of the Gibbet (well remembered!) which daily reminds him of the **Consequences of Rebellion.** *Serm. p. 6.*

Tory. 'And therefore *Ben* was pitch'd upon to blow the Horn, to hallow the Hounds together, to halloo them full Cry at Monarchy, and the Teachers of Non-Resistance. He was to tell the People. that they were the Original of Government; that Kings and Queens were Creatures of their making; and when any part of their Government was displeasing to them, it was their Duty to Rebel; to bind their Kings in chains, and their Nobles in links of iron: That the Govern'd part had a Right to do themselves Justice, when they apprehended any Grievance or Oppression from the Governing part. *Def. p. 5.*

Whig.

Whig. ' It would ill become me, the Course
 ' of whose Studies has been always bent ano-
 ' ther way (not after Women, I hope) to pre-
 ' sume to give you a Detail of all those nume-
 ' rous Laws and Statutes, ancient and modern,
 ' which limit and settle the Rights and Claims
 ' of the Crown. But we may all affirm this,
 ' that from the King to the most inferior Sub-
 ' ject, there is no demand of Right, but what
 ' the Laws of the Realm derive to them; *Una-*
 ' *lienable, Indefeasable, Hereditary*, without
 ' the Qualifications which the Law and Consti-
 ' tution expect, are the Language only of Ty-
 ' rants and Oppressors, and a few *black melan-*
 ' *choly men*; who learn to obey from the Flegm
 ' and Indolence of their Temper, and their
 ' want of spirit to look up, and feel when they
 ' are oppressed. *Ser. p. 10.*

Tory. ' Is not *Passive Obedience* a Christian
 ' Doctrin, because Dr. S---l resisted the *Cook of*
 ' *his College*, and chastiz'd him with a *Shoulder*
 ' *of Mutton*, when he was 15 Years old? Are
 ' the Dissenters Righteous, because he is Un-
 ' righteous? Are the Whigs innocent, because
 ' he is not so; Is the last Ministry not to be bla-
 ' med for the Debts of the Navy (*observe, it*
 ' *was the Ministry before Dr. S---l's Tryal*) be-
 ' cause the Dr. ow'd *Powell the Painter* 5 *l.*
 ' Are the Whigs to be justified for insulting their
 ' Sovereign, because the Dr. was Insolent

‘ to the President of his College? Are the Duke
 ‘ and Dutchess of *Marlborough*, the Lord *Sun-*
 ‘ *derland*, the Lord *Godolphin*, to be excus’d
 ‘ in their *Ingratitude* and *ungenerous* Behaviour
 ‘ to the Queen, because the Doctor became an
 ‘ Enemy to Mr. *H-----st*, who brought him up,
 ‘ and made him what he is? *Def. p. 48.*

Whig. ‘ This Notion of *Right* has been so
 ‘ fairly and clearly confuted, upon the Foot of
 ‘ our *Constitution*, by the Learned Dr. *Higden*,
 ‘ now with God (and why not the Bishop of
 ‘ *Salisbury* also) that his Adversaries have only
 ‘ rail’d and vilify’d him; and have never an-
 ‘ swer’d him any other way, than by calling
 ‘ Books an Answer to him. *Ser. p. 12.*

Tory. ‘ Suppose a Man obliges me in the
 ‘ Person of my Mother, and spares not to cry
 ‘ aloud, that every Man is a King and a Priest;
 ‘ that every one may Baptize, and call his So-
 ‘ vereign to an Account; that Episcopacy is the
 ‘ Tool and Creature of Monarchy; Holy Or-
 ‘ ders an unnecessary Distinction; and no more
 ‘ a Divine Institution, than the Habits of those
 ‘ that are admitted into them; (*reflecting upon*
 ‘ *the late Bishop of Salisbury*) am not I in this
 ‘ Case to forget my Benefactor, and remember
 ‘ my God? Am I not to forego the Carnal, and
 ‘ hold fast the Spiritual Mother, the Church of
 ‘ Christ?

‘ Christ ? I am surely oblig’d to step over a Fa-
 ‘ vour done to a particular Member of the
 ‘ Church ; when I am defending the Church
 ‘ in general from Assaults and Violence, from
 ‘ Injury and Affront. *Vind. p. 17.*

Whig. ‘ It is not long since God blessed this
 ‘ Nation with his Majesty’s happy Accession to
 ‘ the Throne ; it will therefore be no difficulty
 ‘ to look back, and recollect the several Passages
 ‘ of his Reign ; from the time that we all una-
 ‘ nimously put the Sceptre into his Hand, to
 ‘ this time, that the treacherous and ungrateful
 ‘ would impiously wrest it out of it. I appeal
 ‘ to the most Discontented, to the most Rebel-
 ‘ lious Breast ; whose *Right* has he taken, whom
 ‘ has he oppress’d ? *Serm. p. 18.*

Tory. ‘ I never heard a Fellow talk of Mur-
 ‘ der with so little Concern in my Life ; he
 ‘ makes no more of killing a thousand Men, on-
 ‘ ly for Hollowing for the Church and the Do-
 ‘ ctor, than if they were so many Wasps in an
 ‘ Hony-pot : It would delight his Ears to hear
 ‘ the Daughters of his Brethren sing, that
 ‘ Hoadly *had kill’d his thousands, and Bisset*
 ‘ *his ten thousands* : He swears he would have
 ‘ made strange Havock if the *Pretender* had
 ‘ landed ; he would have sent him home with
 ‘ a Flea in his Ear. I believe he thinks he could

‘ have manag’d him at the Head of his Army,
 ‘ with as much ease, as his Nurse could when
 ‘ she had him in a *Warming-pan*. *Def. p. 4.*

Whig. • Can this Prince be an Oppressor,
 ‘ Cruel, Implacable and Revengeful, whose
 ‘ Temper is not ruffled in the height of those
 ‘ repeated Provocations: Who can speak *Peace*
 ‘ to his People, though they have War in their
 ‘ Hearts. Who, like the God he represents,
 ‘ is more inclin’d to *Mercy* than to Judgment;
 ‘ and is more ready to forgive than to punish,
 ‘ tho’ he is provok’d every day. *Ser. p. 14.*

Tory. ‘ I wish this penetrating Gentleman
 ‘ had known half as much before; for then he
 ‘ never would have said, *Let their Memorials*
 ‘ *perish with them.* *Mod. Fan. Pref.*

Whig. ‘ It is greatly happy for us, when
 ‘ our Church is declar’d in *danger*, that we
 ‘ cannot easily perceive it; the only danger there
 ‘ is in, is from those *false Brethren*, (I suppose
 ‘ he doth not mean Dr. S-----’s false Bre-
 ‘ thren, whose *Second* he was once so fond to
 ‘ be thought) that have rebell’d against her
 ‘ from these. indeed, they have in some mea-
 ‘ sure secur’d us, by receiving some of the gui-
 ‘ ty Leaders into their own Arms, and distan-
 ‘ Countries; and animating the rest to suc-
 ‘ cess. *wh*

‘ wild impracticable Attempts, as will certainly
 ‘ destroy ’em in the end. *Ser. p. 20.*

Tory. ‘ *Keep them poor and they’ll be quiet,*
 ‘ I remember was a *Revolution-Principle* ; and
 ‘ the only one I think, that the Church would
 ‘ reap any Benefit by observing. *Def. p. 20.*

Whig. ‘ Thou art a glorious Fellow ; you
 ‘ think you may say what you will, the World
 ‘ is all your own : I am sure none of us pre-
 ‘ sume to talk so boldly.

Tory. ‘ No ; don’t you charge the Church,
 ‘ the Queen, and her Ministers of State, who
 ‘ are true, and not *occasional* Members, with
 ‘ Tyranny and Arbitrary Power. Don’t you
 ‘ say, that *High-Church* Tyranny ; that is, the
 ‘ present Administration, is worse than *Nero’s*
 ‘ or *Dioclesian’s* ; and that if a Man last Winter
 ‘ had dar’d to say this, with the Alteration of
 ‘ *Low* or *High*, the Commons of *Great-Bri-*
 ‘ *tain* would have employ’d *Jacob Tonson’s*
 ‘ Presses a second time. *Def. p. 20.*

Whig. ‘ Could the Saints above us, look
 ‘ down upon us ; it would imbitter their Hap-
 ‘ piness, to see all their Labours lost ; all their
 ‘ Reasonings and Disputes with *Papists*, so effi-
 ‘ cacious formerly, now without due Effect,
 ‘ with-

‘ without Force, or any Prevalence at all,
 ‘ *Ser. p. 22.*

Tory. ‘ Suppose there were but four Men in
 ‘ *England*, that were Masters of *Polemicks*;
 ‘ (and they all belong’d to his Family) do you
 ‘ think it Reasonable for these Men to be si-
 ‘ lent, if the Bishop of *Salisbury* should preach
 ‘ false Doctrine? (good Judges, I warrant you!)
 ‘ because he gave a Pig to one, a Vote in some
 ‘ Election to another, a piece of Scotch-cloth
 ‘ to a third, and a Coller of Brawn to the
 ‘ fourth: (Good Breeding, Boy! Who would
 ‘ have ever taken thee to be a *Whig*?) Don’t
 ‘ you think a Letter of this Nature from these
 ‘ Polemical Divines (especially if he was one)
 ‘ would have great Influence upon them, dry
 ‘ up all their Ink, and spoil all their Pens;
 ‘ *Gentlemen*, I am going to Establish a *New*
 ‘ sort of Christianity; I would refine a little
 ‘ upon the Author of it, and shew where the
 ‘ Apostles were wrong; and lay a much bet-
 ‘ ter Scheme of Church-Government than they
 ‘ have done: I’ll *new-vamp* your Articles, and
 ‘ make the World wonderful easie in Matters
 ‘ of Faith and Conscience. Be pleas’d to let
 ‘ me have no Interruption from you; and do
 ‘ not fly in the Face of your Benefactor; who,
 ‘ you know, besides all this, is a Bishop; and
 ‘ consequently, has a Right to do what he plea-
 ‘ feth

‘ feth with the Church ; and he is an impudent
 ‘ Presbytor that pretends to know more than I,
 ‘ G--- S--- Def. p. 18.

Tom. Pugh ! The Bishop of *Salisbury* was
 a Man of more Letters and Manners, than to
 be guilty of such Jargon. I’ll be hang’d, if
Cockaboop did not draw this Character from
 his own Picture ; and then to see how ’twould
 go down with the World, usher’d it in under
 his Lordship’s Protection ; which his Lord-
 ship not taking so kindly as expected, perhaps
 might provoke this spiritual *Quixot* to prepare
 a Feast of *Urim* and *Thummim*, to purifie his
 Pulpit, which was defil’d by his Brother just
 come from *Bermondsey*, or himself ; and not by
 that old Beast the Bishop of *Salisbury*, as this
 Dutiful Son of the Church, and of the King
 too, was then pleas’d to call him ; when the
 aforesaid Bishop preach’d a Charity-Sermon at
Creed-Church.

Whig. ‘ Let the Publick Good triumph over
 ‘ Private Party ; and the Common Enemy be
 ‘ beaten from our Walls without, before we
 ‘ fight and quarrel among our selves within.
Ser. p. 25.

Tom. I am glad this Expositor of our Laws
 has yet so much Modesty left, to Renounce
 those

those barbarous Errors in the Church; which with his usual Stock, he decreed in the *Coffee-house* in *Barnaby-street*; that he regarded the Dissenters no more than *Jews*; and as a Mark that they were no Christians, would have them *Circumcis'd*.

W. I own, indeed, he has fancy'd himself much higher than he is, and not allow'd himself time to grow; for the often moving out of one Soil into another, spoils the Plants. The various Winds of Inconstancy have so often blasted his budding Hopes; that, I fear, he will die of the *Mullygrubs* before he's half ripe.

Tom. No, hang him---he has the Proverb on his side; *Nought's ne'er in danger*.

W. Why then doth he not begin to repent before he becomes contemptible to both Parties; a Fellow to make such a Bustle in the World; like my Grandmother's *Saucepan*, till it grew red-hot, and burnt her Fingers, was at length thrown down, and broken with Disdain! What would he be at?

Tom. Great Places, Preferments. *Pelion* upon *Ossa*; till he could *out-ride*, *out-sold*, and *out-domineer* the Whore of *Babylon*.

W. The Lord forbid! Why verily, I did never like him from the beginning: I always took him to be a Man of too light a Conversation; since I heard him say, That when he preach'd to a pack of old Women, he gave 'em
plain

plain practical Sermons ; because they commonly knew more Divinity than himself : But if he preach'd to their *Daughters*, he commonly divided it into three Parts ; first *edg'd it*, secondly *flounc'd it*, and thirdly *furbelow'd it*.

Tom. Men of No Principles never want Pretensions to them in any Conversation ; to the *Jew* they become as a *Jew* ; to the *Gentile* even as such ; yet not with the same Design as the Apostle, *to gain some, but to betray all*. Such may properly be call'd *Hermaphrodite-Divines* ; meer *Centaures* in Religion ; *S. Austin's* Amphibious Creatures ; in Resemblance, both *Jews* and *Christians* ; in Truth, *neither*. Prithce do but compare these two *Wolves* with *Hopbni* and *Phinehas* of old ; and its enough to make a Man believe the Transmigration of Souls.

W. I'll not give my self the trouble : I remember by the History, they were a couple of undutiful Sparks, who took the best of every thing to themselves ; not sparing the Virgins that attended at the Door of the Temple ; so that they might but indulge their own Lusts, or pamper their own unthankful Guts.

Tom. But prithce, *Whig*, how came this Stripling in Divinity to assume the Business of a Metropolitan, in issuing out Circular Letters, to direct the Inhabitants of this Ancient City, whom they should chuse for *Common-Council-*

G

Men ;

Men; is there any President for it?

W. President! No: The Fellow is an Original all over; and you never know where to find him, except you look for him in opposition to all the rest of Mankind.

Tom. But did it do your Party any kindness?

W. No; so far from it, that it ruin'd our Cause; and the *Tories* carry'd it two to one against us.

Tom. Why don't you spew him out then, neglect him, disown him; for its no Honour to have him on your side, who *justifies Advocates in Heaven to be your Advocate, on Earth.* *Def. p. 25.* It smells rank of Popery; and it will give occasion to your Adversaries to continue their Belief, that you are the *Spawn of Popery.*

W. No, God forbid! We abhor the *Whore of Babylon.*

Tom. But you love *Hypocrisie.*

W. Not half so well as *Tarts and Custards* at my Lord-M----'s Table.

Tom. Do but read his Character of a Whig, *Vind. p. 49.* and then I will leave you to judge, Whether he ought not to give further Reasons for his Conversion, than any he has yet done; before you admit him into your Societies, or Cabals at the *Mughouses.* For, *he saith,* 'Those who speak against the Doctor, he looks upon as the Filth of the Earth; as Salt that
' hath

' hath lost its Savour, and fit only to be tramp-
 ' led under Foot. I have spent, *saieth he*, ma-
 ' ny an Hour in getting a Notion of a *Whig-*
 ' *Clergyman*; I could plead a little in favour of
 ' a *Lay-Whig*. Ignorance, Perswasion, Interest,
 ' and great Temptation may prevail upon a Lay-
 ' man; but when I see a Man betraying a Church
 ' that gives him his Bread, into the Hands of
 ' those Men that will certainly starve him, when
 ' they have got it; is to me the greatest Asto-
 ' nishment in Nature; something that I shall
 ' never be able to reconcile: They must surely
 ' have a Bribe, that will keep them when the
 ' Church is lost, or their own Interest would
 ' make them honest; or else they must be *Kirk-*
 ' *men* in disguise, and be resolv'd to sacrifice the
 ' *Liturgy*, burn the Bishops, throw up the Ce-
 ' remonies, and fall in with all the Enthusiastick
 ' Extravagance of the *wildest Fanaticism*. When
 ' the Consciences of these Men are the Subject
 ' of my Meditation, its a vast surprize to me,
 ' that they do not remind them of *Oaths*, *Co-*
 ' *venants*, and the most solemn *Vows*, to adhere
 ' firmly to the Doctrines of the Church; all
 ' which they have shamefully broken, and are
 ' perjur'd before God and Man.

' I observe those of the Clergy, that are most
 ' furiously bent against the Church upon the
 ' Principles of *Whigism*, are those that have
 ' been rais'd from the meanest Circumstances,

' to a very elevated Condition of Life ; who
 ' have rose gradually from cleaning a Gown, to
 ' wearing one ; who began Footboys, and end-
 ' ed Chaplains to their Dukes, loaded with
 ' Preferments and swell'd with Dignities : Poor
 ' abject Wretches ! Hoisted from a Dunghil to
 ' a Cathedral, from a Cottage to the Altar ;
 ' and yet have nothing rais'd but their Income,
 ' their Spirit continues mean and low, as their
 ' Parentage : These like *B---f---ford*, they are
 ' scandalously covetous, to please his Grace ;
 ' which is double Idolatry. *Now in all this,*
 ' *he doth not mean his Brother, I hope.*

' When I see these Men Enemies to a Church
 ' that hath given them Estates, which they
 ' could not have the Impudence to think of in
 ' the Houses of their Fathers ; I own, I have
 ' no Moderation, no Temper, no Patience ;
 ' when I see them cloathed in Scarlet, who were
 ' born to embrace Dunghils ; without Merits,
 ' without the common necessary Abilities ; by
 ' the pure redundant good Will of *Pharaoh's*
 ' Daughter, taken from the Mire, and advanc'd
 ' to some Eminence and Height ; and yet are
 ' always plotting against her, ever siding with
 ' her Enemies, and doing contrary to her In-
 ' clination, her Will, her earnest Desire, when
 ' its their Duty to comply with it. I can justi-
 ' fie some Resentments ; and I have leave to ex-
 ' pose them to the World ; Shame and Confu-
 ' sion

'tion of Face, it may be, will work upon 'em,
 'when nothing else will. Good God! Will
 'they wound the Breast that gives 'em Milk?
 'And bite off the Pap that reacheth our Nou-
 'rishment to them? Will they destroy a Church
 'that feeds them; and pull down the Altar by
 'which they live.

' You wonder, I believe, to see me so earn-
 'est; but sure, if any time, or if any Cause re-
 'quir'd more Zeal than ordinary; it is surely
 'this time, it is certainly this Cause. When the
 'Enemy is got within our Walls, it is time to
 'exert our selves; to stand up in our own De-
 'fence, and to push back the encroaching Re-
 'bels, through the Breach, by which they en-
 'ter'd. Tho' it is my Real Opinion that the
 'Dissenters are Schismaticks; that it is Iniquity,
 'even their Solemn Assemblies; yet these Men
 'stand fairer in my Esteem, than a Whig Cler-
 'gyman: He breaks the most solemn Sacramen-
 'tal Oaths; he betrays his Trust; he gives up
 'the Cause of God and the Church, knowingly,
 'designedly, and with premeditation: All your
 'Cant of tender Consciences, improper Times,
 'Forbearance, Comprehension and Toleration,
 'is Chaff and Froth; its a poor thin Cobweb,
 'and will not hide this Body of Sin I am speak-
 'ing of.

W. Well; I am resolv'd never to believe a
 Parson more out of his Pulpit.

Tom.

Tom. No ; nor then neither : If his Tongue gives his Heart the Lie : If he Preach one thing, and Print another : It is these Distractions in the State, as well as Confusions in the Church, that have drove *poor Tom raving mad*, and cost him all his Senses, till a more lucid Interval happens.

F I N I S

Poor Tom's Remarks

ON A

LETTER

TO

Mr. Bernard Lintot.

Ex Ore tuo Indicaberis.

IT is a very great Comfort to *poor Tom*, that he has brought *Cockaboop* to Repentance ;
 (*Who'd have thought it !*)
 nay, so much the more, because, according to the best Account I can get, he is the first of the Family that ever was known to have any Remorse of Conscience: And I doubt not but those *Reverend Clergy*, whom he owns, *be has used in a very unhandfom and insolent manner*, are so good Christians to forgive him upon a fair Recantation, were they sure it proceeded from the Sincerity of his Heart: which

I think, they have some reason yet to doubt of, because he seems fearful of his own Fidelity; and therefore confirms it with an Affeuration, *that the Hand that writes it will wither, if there is not Sincerity of Heart in company with it.* Answ. p. 17.

I remember when Peter denied his Lord, he did not scruple to bind it with an Oath, *that he did not know the Man*: And in all my Intervals, I ever observ'd, that he who swore to gain belief, was never the more believ'd for his Swearing. However, we may be satisfy'd some sort of People never regard how they endanger the Salvation of their Souls in the next World, so they can but save their Bacon in this. For when a Man has so often, both in publick Print and private Conversation, spoke so disrespectfully of those whom he would now fawn on, as the only Patriots of Religion and Property, has not every Man of common Sense great reason to fear, that tho' that Party may be in the right, his Pretensions are wrong, and promoted rather to betray their good Designs, than justify their Proceedings: Witness the Fable of the *Wolf in Sheep's cloathing*.

My Design in writing the Book call'd, *the two Wolves in Lambs Skins*, was, first of all, to justify the Proceedings of the present Administration, and the Honour of some of the present Ministry, whom *Cockaboop* had so unjustly

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reflected on both in his Conversation and Books: And Secondly, to inform the World, how inhumanely I my self had been Treated by his Brother; to which Charge, for any thing as yet appears, they both plead Guilty: And altho' this Doughty Author, seems to put it off by quibbling *with Ladies at the Tea-Table*, and *Jesting upon War and Confusion*, p. 5. I can assure him at this time of Day, our Disasters are no matter of Banter or Buffoonery; and that every Christian, nay, every Subject, and more especially every Clergyman of the Church of *England*, ought seriously to lay to heart the Good of his King and Country; and where any one has had the unhappiness to differ from such Principles, not rashly to jump in on a sudden, and swim with the Tide, but first of all seriously to convince the World of his former Errors (as his Grandfather did before him) by sound Arguments and solid Reasons; not by the Motions of a Shittle Cock, or the whistling Language of the Weather.

But sure there's a fit a coming, or else why should I talk of Principles to him that scarce ever was judg'd to have *any*; or rather why should I not believe, that a Person of his trivial Reputation, prefers Promotion to Loyalty, and Interest to Religion; and of consequence,

H

is

is the most unfit Person in the Universe to enjoy any of his Majesty's Preferments. Now this I should not have charg'd him so home with had not a Minister in Town assur'd me, that *Cockaboop* thank'd God, once at a place call'd *Addington*, about four or five Miles from his Living in *Kent*, that *he had given him the best Gift he could give*; and being ask'd what that was, he answer'd, the *Grace of Impudence*, for which he was deservedly rejected by the Company. But God Almighty has given *poor Tom* more *Grace* than to brag of such Qualifications.

In his Letter to the Inhabitants of *Creed Church*, he charges them with Breach of their Oaths, who should Elect any Person for Common-Council-man, that was suppos'd to be disaffected to the present Government and did not demonstrate his Loyalty by Illuminations and other Acts of Joy: But I think I may more justly charge him with the same, if he has not already discover'd to the Government *Those People who would have had him, by their Order, to have been Perjur'd, and forfeit his Soul, or to have Rebell'd, and forfeit his Life* p. 1. For although he may trifle with Oaths as *Sailors crooking their Elbows*, p. 2. I can assure him, the Safety of our Government is of more Value and Concern than to be sported with

with, and the regard of an Oath more Sacred than to be Banter'd.

And therefore, *If Swearing Allegiance to K. George, and his Protestant Successors, was only a pious Obligation to cut his Throat, and massacre his Family; and that this was the plain meaning of his quondam Companions, with regard to the Oaths, p. 13.* He ought, if he has any regard to those Oaths he has taken himself, to discover who those most notorious Wretches were; or else, I am sure, every one that is not mad, will with me conclude, he is a Kn---ve in a double Capacity.

In short, his L E T T E R is so full of himself, that is, of Contradictions and Ridicule, that it not only seems to be a tacit Confession of all the Crimes he is charg'd with; but a stupid Confusion runs through all his Thoughts into a Chaos of dull Expressions.

And whereas he says. *p. 11. It was determined, his Defence of Dr. S-----l should be managed with an Air of Pleasantry; I am sure his own Vindication is Midwif'd into the World as heavy, lumpish, and stupid, as any Brat he ever Father'd in his whole Life; and therefore I very much question, whether his Heart and his Pen went together; or else Cockaboop would certainly ha' done as much for himself, as he formerly did for his Angelick Doctor.*

I do not know what he means by any thing handed to *Tom*, by an *Ignorant Brother Pedagogue*, a *Nonjuror in Holborn*, unless it is *Punch*, his Brother's Associate; who formerly liv'd there, and was recommended to poor *Tom's* Preferment by a *Nonjuring Parson*; who, I hear has promis'd to make *Punch* Vicar of *Puddock* next *Latter Lammas*: I cou'd be a little pleasant with this Gentleman's sporting with the *Sons of Birch*, p. 10. for *spare the Rod and spoil the Child*; But at present I shall content my self with assuring him, *Tom* has long had a License to lash *Naughty Boys*, and upon Occasion *Blockheads*; But then he never does it without *Just Reasons*, and that with *Moderation* too; as will appear by his *Second Part*.

POST-

P O S T S C R I P T.

SIR,

A Friend of mine told me, that Dr. *Henry L-----* should say lately, that his Brother *Charles* was going to turn *Tory* again: Which I had then no other reason to believe, but because himself was just become a *thro-pac'd Whig*: For being then in Company with a Friend of the Rev. Mr. *K-----* Chaplain to his Grace the Duke of *N-----* I understood he had Arrested him for 250 *l.* which he, out of Brotherly Love, lent him to fit up a Hop-yard upon his Glebe in *Kent*, when he first Listed himself into the Service; and finding that the Money was not apply'd to the proper use, but having great cause to believe it was squander'd away upon some *Chimera*, this Gentleman judg'd himself to have sufficient Reason to call in the said Money; and it not being paid, he thought it proper to endeavour to secure himself; which he could do by no other means, than requiring better Security. From whence it appears, that if Mr. *La-----* could have got so much Money
among

among the poor *Tories*, he had not become a *Whig*; and if the *Whigs* had thought their new Convert worth keeping, they would never have question'd his Integrity, whose study'd Principle has been *Interest*, and *Gain the Mother of his Devotion*. If this may be of any Service to you, publish it; and it may, probably, be one way to help the Gentleman to his Money: For I fear the *Parson* will have but a small Crop of *Hops* this Year; and I find due Care has been taken that he shall not *hop away*, till he knows what Price they may bear; which I shall be always ready to give him notice of,

Who am,

Yours, &c.



E I N I S.

